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Review of Mission News

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1897.

OUR VIEWS OF MISSION WORK.

ENDUEMENT OF THE SPIRIT.

Rev. J. M. Foster, Boston, Mass.

The Lord Jesus Christ often visited this earth before His incarnation. But "the days of His flesh," from His birth to His crucifixion, was the appointed time for Him to work out man's redemption. "I must work the works of Him that sent Me, while it is day. The night cometh, when no man can work." So the Holy Spirit came to His people before Christ and clothed Himself with certain of them for special and temporary purposes. But the New Testament economy, from the day of Pentecost to Christ's second coming at the last day, is the period of His special and peculiar and gracious operations. When Christ gave the great commission to the Church, He promised: "Lo! I am with you alway, even unto the end of the world"—"the end of the age." The same expression is used in the promise of the Spirit: "He shall abide with you forever"—"to the end of the age." This marks the Spirit's workday.

Our Lord had an appointed time to come. "In the fulness of time"—in the very nick of time—"God sent forth His own Son." So the Holy Ghost had a set time for His coming. It was Pentecost. All through the Jewish dispensation the Passover marked the month, week and day on which Christ would be slain. The morrow after

the Sabbath, when the wave-sheaf was presented, marked the day of Christ's resurrection. And from the morrow after the Sabbath they were to number seven Sabbaths, and that was Pentecost, when the Holy Spirit was to be given. The disciples were not acting blindly. Christ remained forty days after His resurrection, and then ascended. They abode in Jerusalem ten days longer. That made the seven Sabbaths. "And when the day of Pentecost had *fully come*, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing, mighty wind, and it filled the house where they were sitting." The order was fixed, first, the Passover, then Pentecost. In the temple, the altar came first, and then the laver. This order was never reversed. First, atonement, and then cleansing. When the leper came to the priest the blood was put on the tip of his right ear, the thumb of his right hand, and on the great toe of his right foot. And then the holy oil was to be put upon the blood on the tip of his right ear, the thumb of his right hand, and the great toe of his right foot. First, expiation, and then purifying. So Christ our Passover was sacrificed for us, and then the Holy Spirit came to apply His blood to our hearts.

Before Christ suffered, John said: "The Holy Spirit was not yet given, because Jesus was not yet glorified." The Holy

Spirit reveals the truth as it is in Jesus, and by the truth convinces and converts sinners. But until Jesus had suffered and died, arisen and ascended to glory, the facts were not at hand for the Holy Spirit to use. And so, when Christ had gone away from the earth by suffering and dying, and had prayed the Father for "another Comforter" for His people, and had received the promise of the Spirit, He sent the Holy Ghost into the world, and here He remains. When Christ became incarnate, He took human nature into union with His divine Person. When the Holy Ghost came to His people they took the divine nature into union with their human personality. Christ's human nature was the embodiment of the Son of God. The Church, since Pentecost, is the embodiment of the Holy Ghost. Christ is God manifest in the flesh. The Church is the Holy Ghost manifest in the flesh. Christ is the revelation of the Father. "He that hath seen Me hath seen the Father." The Church is the Holy Spirit revealing Christ. The Gospels contain a record of the work of the Son of God in human nature. The book of the Acts contains a record of the work of the Holy Ghost in the Church. And that record continues until the last soul for whom Christ died has been brought to the light. Christ was conceived in the womb of the Virgin Mary by the Holy Ghost. He lived a spotless life and grew in favor with God and man. But when He was thirty years old, before He entered upon His public work, He was dedicated by baptism and endued with the power of the Holy Ghost. So the disciples believed on Christ and were saved by Him before His death upon the cross. But on the day of Pentecost they were baptized with the Holy Ghost

and with fire, separated for the work, and endued with the power of the Holy Ghost.

Christ had a distinct promise for this enduement. In Isa. 11:2 we read: "The Spirit of the Lord shall rest upon Him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord"—what has been called the sevenfold operation of the Holy Spirit. And in Revelation 3:1: "These things saith He that hath the seven spirits of God." Accordingly, we read that Christ prayed at the Jordan for the fulfillment of this promise. "Now, when all the people were baptized, it came to pass that Jesus also being baptized, and praying, the heaven was opened, and the Holy Ghost descended in a bodily shape like a dove upon Him." The disciples had a distinct promise for this enduement. "And behold, I send the promise of My Father upon you; but tarry ye in the city of Jerusalem until ye be endued with power from on high." "Ye shall be baptized with the Holy Ghost not many days hence." And so the disciples and the women abode in the upper room, "with one accord, in prayer and supplication," until Pentecost, when the Holy Ghost came upon them and clothed them with power from on high. Our Lord is called "The Christ," because He was anointed with the Holy Ghost. The Church is also called Christ. In 1 Cor. 12:12, "For as the body is one, and hath many members, and all the members of that one body, being many, are one body, *so also is Christ.*" The head and the body are so intimately related that the same name is given to both. And the anointing of the head is participated in by the whole body, just as the holy anointing oil that was poured

on the head of Aaron descended to the skirts of his garments.

In Acts 2:47, "The Lord added to the Church daily such as should be saved." "To the Church" does not belong there. The idea is the Lord united to Himself those who were saved. "And believers were the more added to the Lord." Acts 5:14. "And much people were added unto the Lord." Acts 11:24. Our Lord identifies Himself with His people. As the anointing of the head clothed Christ's human nature with power, so the anointing of the body clothed the Church with power. In Acts 2:4, "The disciples spake with other tongues, as the Spirit gave them utterance." In Acts 8:17, Peter and John prayed and laid their hands on the disciples in Samaria, and the Holy Ghost was received. In Acts 19:6, Paul laid his hands on the disciples at Ephesus, and the Holy Ghost came on them, and "they spake with tongues and prophesied." These miraculous manifestations have ceased. But the Spirit remains with power. And just as He wrought in the way that was peculiar to the apostolic age then, so He works in the way that is characteristic of our time now.

I. *The seal of the Holy Ghost is given to Christ and His people.*

In John 6:27, Christ said to the Jews, "Labor not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of Man shall give unto you; for Him hath God the Father sealed." It was a custom for the priest to examine the paschal lamb, and, if found perfect, to place the official seal upon it. It may be that at His baptism Christ was thus set apart as the Paschal Lamb by the descent of the Spirit. When the high

priest officiated at the altar he wore a plate of gold upon his forehead, which bore this inscription: "Holiness to the Lord." It may be that the descent of the Spirit upon our Lord gave Him this official seal as our High Priest. At all events, the power of the Spirit was the seal of the Father. He was led by the Spirit into the wilderness to be tempted of the devil. He preached by the Holy Ghost. He cast out devils by the Holy Ghost. He offered Himself a sacrifice to God through the Eternal Spirit. He arose from the dead by the Holy Ghost.

His people have this seal of the Spirit. "In whom also after that ye believed, ye were sealed with that Holy Spirit of promise." Eph. 1:13. "Now He which establisheth us with you in Christ, and hath anointed us, is God: who hath also sealed us, and given the earnest of the Spirit in our hearts." 2 Cor. 1:21, 22. What is the inscription on this seal of the Holy Ghost? "Nevertheless, the foundation of God standeth sure, having this seal: The Lord knoweth them that are His. And let every one that nameth the name of Christ depart from iniquity." 2 Tim. 2:19. The inscription is twofold—ownership and holiness. The seal of the Spirit marks the believers as belonging to Christ. The 144,000 had the seal of God in their foreheads. When the believer accepts Christ he trusts Him. When the Holy Ghost commits this seal to the believer He trusts him with a precious treasure. Only those who are trustworthy receive this gift. In John 2:23 we read: "Many trusted in His name, when they saw the signs which He did. But Jesus trusted Himself to none of them, because He knew all men." The Holy Ghost will trust Himself to none except

the loyal and true. Of our Lord it was said: "Thou lovest righteousness and hatest wickedness; therefore God, Thy God, hath anointed Thee with the oil of gladness above Thy fellows." The believer who puts away all iniquity, who fulfills all righteousness, who has the law of Christ written upon his heart and delights to do His will, and allows the Spirit to work in him to will and to do of His good pleasure, receives this seal of the Holy Ghost. This is the power.

II. *Christ and His people are filled with the Holy Ghost.*

When Jesus was baptized at the Jordan He was filled with the Spirit. "And Jesus, full of the Holy Spirit, returned from the Jordan, and was led by the Spirit into the wilderness." Luke 4:1. On the day of Pentecost the Holy Ghost descended upon the disciples, and "they were all filled with the Holy Spirit." Acts 2:4. After Saul had met Jesus by the way, and had been converted and was led into Damascus, Ananias came to him, laid his hands upon him, and said, "Brother Saul, the Lord, even Jesus, who appeared unto thee by the way which thou camest, hath sent me that thou mightest receive thy sight and be filled with the Holy Ghost." Acts 9:17. "Peter, filled with the Holy Ghost, said unto them" (Acts 4:8). His hearers "were all filled with the Holy Ghost, and they spake the word with boldness." Acts 4:31. Stephen was a man "full of the Holy Ghost." Acts 6:5. Paul said to the Ephesians, "Be not drunken with wine, wherein is excess, but be filled with the Spirit." Eph. 5:18. There is an allusion to what was said by mockers on the day of Pentecost, "These men are full of new wine." An intoxicated man is "full." Be not in-

toxicated with wine, but be intoxicated with the Holy Spirit. Let the Spirit have full possession of you to carry you where He will, to do through you what He will. Let the Holy Ghost be the life of your life. This is the power of the Spirit.

III. *Christ and believers are anointed by the Holy Ghost.*

In the Old Testament prophets, priests, and kings are said to have been anointed. Our Lord, who is Prophet, Priest and King, is called in the Old Testament the Messiah, the Anointed One. In the New Testament He is called the Christ, because He was anointed with the Holy Ghost above measure, and so set apart and fully furnished with all authority and power to execute the offices of prophet, priest and king in His Church. His people are prophets, priests and kings unto God, and they have been anointed by the Holy Ghost. "But ye have an unction from the Holy One, and ye know all things." "But the anointing which ye have received of Him abideth in you, and ye need not that any man teach you; but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in Him." 1 John 2:20, 27.

When Christ was anointed at the Jordan His Father's will was revealed to Him so far as His earthly work was concerned. And at last He said: "I have finished the work which Thou gavest Me to do." But there were future revelations to be made. And He said: "Of that day and hour knoweth no man; no, not the Son, but the Father." After He had ascended and received the promised Spirit, and had taken "the sealed book" from the hand of the Father and opened it, His future work on the throne was revealed. When God's people are

anointed their minds are quickened and they receive and apprehend the revelation of Christ's will. No man knoweth the things of a man, but the spirit of the man that is in him. So no man knoweth the things of God, but the Spirit of God which is in him. But we have the mind of Christ and know all things; yea, the deep things of God. And this unction makes us able and willing to know, obey and submit to this revealed word. Rev. A. J. Gordon, D.D., in his last and best work, "The Ministry of the Spirit," which has suggested these reflections, says: "Man is a vessel destined to receive God; a vessel which must be enlarged in proportion as it is filled, and filled in proportion as it is enlarged." Rev. E. H. Bickersteth, in his work, "The Spirit of Life," says: "God anointed the Son of Man with the Holy Ghost and with power. And from His incarnation to His ascension the Christ lived, and labored, and suffered, and triumphed in the power of the Holy Ghost. And so has it been with His servants, both under the elder and later dispensations. The expression in the original is worthy of note. 'The Spirit of the Lord clothed Gideon.' 'Then the Spirit clothed Ananias.' 'The Spirit of God clothed Zachariah.' They were clad in power both for action and utterance by the Holy Ghost. And when the great Head of His Church was about to leave her in the wilderness for a time, this was His last promise to His apostles, and to them as examples of all who should testify to the truth in every age, 'Ye shall receive power after that the Holy Ghost is come upon you, and ye shall be witnesses for me.'"

Rev. James Elder Cumming, D.D., in his book, "Through the Eternal Spirit,"

says: "It seems to me beyond question, as a matter of experience both of Christians in the present day and of the early Church, as recorded by inspiration, that in addition to the gift of the Spirit received at conversion, there is another blessing corresponding in its signs and effects to the blessing received by the apostles at Pentecost—a blessing to be asked for and expected by Christians still, and to be described in language similar to that employed in the book of the Acts. Whatever that blessing may be, it is in immediate connection with the Holy Ghost, and one of the terms by which we may designate it is 'to be filled with the Spirit.' As with the early Christians, so with us now—the filling comes when there is special need for it. And there is an occasion when that blessing comes to a man for the first time. That first time is a spiritual crisis from which his future spiritual life must be dated. It is only when He is consciously accepted in all His power that we can be said to be either 'baptized' or 'filled' with the Holy Ghost."

What are the conditions of receiving this power?

1. We must be pure. The temple must be cleansed. The temple of God is holy. The unclean spirits must be cast out. The water of life will not be put into unclean vessels.

2. We must obey the law of the Spirit. It is a law of nature. "Obey the law of a force, and the force will obey you." It is so of electricity, steam, etc. Obey the law of the Spirit, and the Spirit will work through you. The Quakers hold that the Spirit communicates with souls directly and apart from the Word. That is wrong. The Holy Ghost works only by and

through revealed truth. As well try to run a locomotive over ploughed ground as to have the Spirit without the Word. The locomotive must be upon the steel rails before it can be used. So the Holy Ghost must have the truth.

3. We must pray for the promised Spirit. The Spirit has been given. He is here. He is at the door of our hearts. "If any man hear My voice and open unto Me, I will come in." Pray for grace to say, "O, Holy Spirit, I surrender to Thee. Come in and take possession of my soul and use me for Thyself."

4. We must use the power. A ship is buffeted by the waves and resisted by the

winds. But it moves on in its course, because there is a mightier force within than without. It opposes force with force and power with power. The throbbing, pulsating, beating engine has more force than wind and wave. The Holy Spirit is in His people as the power of an endless life.

5. We must be strengthened to receive the power. A building must have strong foundations and firm walls to have a throbbing engine running in it day by day. We must lay the foundations deep in penitence and build upon the Rock, which is Christ, to be able to bear the power of the Holy Ghost.

ITEMS OF MISSIONARY INTELLIGENCE.

ABROAD.

LATAKIA, SYRIA.—Miss Willia A. Dodds has kindly prepared for the *HERALD OF MISSION NEWS* the following account of the hospital work in Latakia:

The hospital is at last a reality. Owing to delays occasioned by the repairs which had to be made on the building, and also on account of not receiving the beds at the time we expected, we were not able to open the work until the 16th of February, although we had been caring for one patient for nearly a month previous to that time. Four patients were received the first week, two of whom were Moslems and two Christians. We have at the present time seven patients in all, with a fair outlook for having all the beds filled soon. While the rooms are not all that could be desired, they are at least neat and comfortable. The men's ward is 15x40

feet, and the women's 16x24. If the kind friends at home who have made it possible to open up this work could look in and see what a blessing it is to the poor sick people gathered in from their miserable hovels to a place where they are cared for and given a chance to recover, they would feel well repaid for what they have done. Our patients so far have been from among the very poor.

To the young people of the Church, and others who have so heartily responded to the appeal for means to carry on this work, we will, in fulfillment of promises, attempt to tell, from time to time, something of those who occupy the different cots.

Newcastle, Pa., stands at the head of the list. Their cot is occupied by a young man who was admitted with disease of the eyes some time previous to the regular opening. He was suffering severely when taken in, and has had two operations on his eyes,

and is now in a fair way to recover. It is our hope and prayer that the eyes of his understanding may also be opened, and that he may look to the Great Physician for the healing of his soul.

The "College Hill" cot comes second. It is occupied by an old Moslem who has an abscess of the hand. He has suffered a great deal. It was thought for a time that he would have to have a part of his hand amputated, but it is getting better. He listens very attentively to the prayers and Scripture reading; and who knows but that here some ray of light may enter his darkened mind and lead him to the Truth.

The third cot, which is supported by the congregations of Oil Creek and Parnassus, is occupied by a wandering beggar, an Algerian, who has pneumonia, and who was taken in from the roadside, where he was picked up in a wretchedly filthy condition, as well as very ill. When put to bed he said he had not slept in a bed for a long time. He, too, is a Moslem.

Number four, supported by the Second New York congregation, has for its occupant a little boy about ten years old, suffering from some scrofulous affection. He seems contented and happy now, although when his mother left him the first day he wept and seemed very lonely. He was very much pleased with a picture scrap-book which came in one of the boxes. And here let me say there is work for even little boys and girls in the home land, in preparing such books, which are often a source of a great deal of pleasure to little ones here who do not have such things.

Of the others we will have something to say again. As our little family, composed of such widely differing characters, are

gathered together morning and evening for Scripture reading and prayer, we are thankful for this opportunity of bringing the truth so near to those who need it so much. We are doing the best for them that we can, both spiritually and temporally, and we are sure that if we are true to our trust, God will make us a blessing.

There has been no formal dedication. We thought it best at the present not to make any demonstration, lest opposition might be aroused from some quarter. But we think it would be fitting to dedicate this new work to the memory of Dr. Archibald Dodds and Mrs. Elzina (Dodds) Balph. They both were deeply interested in this special work, and planned for the carrying out of it, and both were called home before realizing the consummation of their desire.

We are thankful for the return of health and strength, that we may be able to help to carry out these plans. We are happy and delighted with the work, and rejoice that we have the privilege of doing this for the Master's sake.

There will be reports furnished from time to time for the *HERALD OF MISSION NEWS*, and we hope that the little magazine will be taken by all the families in our denomination. They must be few indeed who are not able to pay fifty cents a year for news from the Mission fields.

SUADIA, SYRIA.—At the request of the L. M. Society of Olathe congregation, we publish the following letter from Mrs. J. Boggs Dodds:

MY DEAR SISTERS: The old year has gone and the new has well begun. Since I wrote to you before we have spent our two months in Kessab, where our rusticat-

ing was one continued social and spiritual treat. I had written to you that we were going to put the pretty carpet you sent on the little spare room in Kessab for dear tired Sister Jennie and Miss Sterrett. Our expectations were more than realized. Jennie brought Miss Sterrett, who was very poorly with fever and overwork and anxiety, and Dr. Dray, an English dentist, a member of our church in Mersine. Miss Sterrett's pale face soon began to look bright, as she and others enjoyed the cool mountain breezes under trees and vines full of delicious red, black and white grapes Mr. Easson had planted long ago. While they were there Rev. Kennedy, from Antioch, a young minister from Ireland, co-laborer with Dr. Martin, came. Then Miss Cunningham came. I never was so happy. Every one was jubilant, when, looking down the mountain road, we saw Rev. Stewart and Miss Edgar coming. Mr. Stewart did not bring his family to Kessab this year, so their house near ours was vacant and we filled it with our friends. Mr. Stewart and Miss Edgar had come a week early for the regular annual Mission meeting. Our social treat was a delight not to ever be forgotten by me, for we are so isolated in Suadia. On Sabbath Mr. Stewart baptized our three months old baby boy, Torrence Hunter McKee Dodds. Quite name enough for such a wee boy! After all had gone, leaving sweet memories behind, Rev. and Mrs. Easson came. Miss Cunningham came up from Suadia to be with her old friends and us. Then Mr. Kennedy came after all had gone, and stayed until we were ready to come back to Suadia. One continuous summer of enjoyment. Every one said: "O! how fresh and cool the room looks with this pretty carpet."

We had not long been back at our work here, when on Sabbath the message came that Mrs. Martin was not expected to live. Mr. Dodds went at once, and Dr. Martin clung to him to the very last, begging him to stay in their sad and bitter hour. I waited with our two baby boys 13 long, anxious days, each night bringing a note from Mr. Dodds without any hope. Antioch is four and a half or five hours' ride from here. They sent for Dr. Moore from Cyprus, but he could not do anything, only to relieve her suffering somewhat. Her only sorrow was in leaving Dr. Martin. She was ready to meet the King whom she had served for thirty years in this land. They laid her to rest beside their only child, little Paul, in a neat little graveyard on the Mission ground. The funeral was a large one, every one testifying as to her life of usefulness and self-sacrifice. A lonely, big house now. Mr. Kennedy is not married, so the two men are alone. We are so few *one* is so sadly missed.

This year is most encouraging in our work. We have 25 boys in the boarding school, and 14 are Fellaheen. We had a social and New Year's treat for all the boarding school boys and girls, the members of our church and their children, ninety in all. We served refreshments and gave every child a toy, and a bag of candy, nuts and an orange to take home. I had spent almost two months preparing for it so I would be sure and have something for every one. The Wilkinsburg L. M. S. sent the toys. We had a tall pyramid covered with the whitest cotton in one end of a long room, beside it stood a tall, snowy white ladder extending over the top of the pyramid, the wall was draped in white and blue, and behind the pyramid was an arched window

filled with toys, etc., and over it was the illumination, "Happy New Year, 1897." The pyramid and ladder were covered with toys, scrap-books, etc. All was lighted with Japanese lanterns and wax candles of all colors, making a soft, pretty light, reminding us of our childhood dreams of fairyland. We felt fully repaid for our labor and pains when we saw the happy faces and smiles. They had never seen the like before.

Our prayers are being united with the Christian world this "Week of Prayer." May God bless and keep His people everywhere. We need your prayers. We believe you who remain do not forget those you sent beyond.

Yours, in bonds of peace and love,

MYRTA MAY DODDS.

CYPRUS.—Rev. Henry Easson has sent us the following notes from this field:

The Sabbath services are still well attended. The attendance last Sabbath (February 21) was as follows:

English-Armenian service, 9 a.m.....	55
Arabic service, 10 a.m.....	8
Sabbath School, 3 p.m.:	

2 English classes.....	10	} 65
Arabic class.....	4	
Armenian ".....	15	
Greek ".....	36	

English preaching, 4 p.m.....	112
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Number present during the day..... 240

Although the Greeks do not attend at 11 a.m., the hour appointed for a Greek service, they come to the Sabbath School, and M. Daoud preaches to them then, taking the S. S. lesson as his subject.

The largest attendance is at the English preaching service. There are some present who know very little English, but they are

learning the way to the chapel, and we are getting acquainted, for we try to give each one a shake of the hand and an invitation to come again.

I continue to give a lantern lecture once a month. Last week Wednesday we spent a very pleasant evening. The chapel was comfortably full. All classes of people seem pleased and I have invitations to lecture oftener.

Dr. Moore holds clinics at his home on Mondays, Wednesdays and Fridays. The number present averages about 20. Daoud holds a short service, telling them about the great Physician for the soul before the doctor begins to treat their bodies.

A number of young men have been asking for a night school, but being so far away from the chapel, we do not feel able to begin it this year. It would be a great help to our work in many ways if we could have such a school.

(a) We would get acquainted with the young men.

(b) We would have opportunities to teach Gospel truth both directly and indirectly.

(c) Those who attend the school on other nights would probably come to our prayer meeting Wednesday evening, and also to the English preaching on Sabbath. Mrs. Easson now has a class of 6 from 2 to 4 every afternoon, and they all attend our English service and Sabbath School.

"The Armenian Widow's and Orphan's Home" is in charge of Mrs. Fluhurt, who formerly kept a boarding school for girls in Larnaca. There are at present 11 widows and 32 orphans in the institution. I might give a history of the sufferings of each of these families, but one or two will suffice. There is among them an old lady of 70,

with four grandchildren from 10 to 3 years of age. When the massacre began in Aintab she was in the market at her son's shop. The mob came upon them, killed her son and many others. The grandmother fled homeward, and when she got there she found that her daughter-in-law had been killed and the four little ones left alone. There is also in the Home a girl of 12 years who lost both her father and mother. The former was killed by the Turks in his own home and in the presence of his family, and the latter died shortly afterwards from grief and fright.

Prof. Geddis, an agricultural expert from Edinburgh, is here in the interest of the silk culture. He has hired the Watkin's garden opposite the Mission grounds. He is working Armenians in the garden and will store his cocoons in the rooms. I understand that he has rented several mulberry gardens in the island.

CHINA.—Rev. A. I. Robb, of Canton, writing under date of February 1st, says among other things:

A missionary conference was held last week at our home, and it was especially interesting from the fact that we had reports from the Missions as to their work for the last year. Five out of eight Missions who have work begun, reported. These five had an accession during the year of 514 adults. They have a total membership of 4,041. They have about 2,168 pupils in schools, and two of them reported contributions from the natives of \$1,758 for church purposes during the year. Nearly all reported the most prosperous year in their history. We are looking forward to a little trip in a week or two. We intend to visit Whampoa, of

which I have written, to see what the place is like and what the temper of the people seems to be. It is a very populous district and very wealthy, but that is not necessarily an indication of a good field. It is near enough to Canton to feel the prejudice against foreigners quite strongly, yet it has in its favor the fact that it is accessible, and we could likely find residence without having to build, which would be quite an item in expediting the beginning of the work. A few days ago I had an interview with Dr. Glover of the Alliance Mission, who has been in Kwong Sai for a year. He says his workers report that opportunities there are vastly greater than near Canton, in so far as finding people ready to receive instruction indicates an opportunity. He is also of the opinion that a Mission may be successfully carried on now, with no basis of operations at a treaty port. That is, an agent could be secured to attend to mails, banking, etc., and paid for it. We have had several invitations to visit inland Missions, and all are agreed that the conditions for successful work are much more favorable away from Canton. We shall visit Whampoa and then when the weather begins to turn warm in the spring will try to see what can be done up the West River. I think no time will be lost by taking time to look carefully over the field, though we can find plenty of people to work among at every turn.

I have recently had my attention directed both by addresses, the Word, and facts around me, to the truth that it is only power from on high that can do anything in the way of winning souls. I am also convinced that any Christian who will, may have this power, and a guidance as clear as if written down in elaborate instructions,

for every decision and choice of his life. We are close to the point where, for the Covenanter Church, not less than for ourselves, we are to choose a part out of this vast heathen country, where we will labor for the salvation of souls and the building up of Christ's Kingdom. We want the explicit guidance of Him whose work it is, and we want the Church to unite her prayers with ours for this explicit thing. Please tell them so for us. It is the universal opinion among missionaries here that the opportunities here are better than ever before and daily growing better. China is beginning to turn to the light and these are the days to cast in the word, lest she find a civilization, outwardly like others, but with unbelief and infidelity instead of the true faith. Idolatry is doomed, but what will take its place? Perhaps the next decade will have that to decide, though it may be the next half century.

In a letter written a few days later, Mr. Robb says :

The apathy of the home Church, of which you speak, is indeed a serious problem. I am convinced, however, that the time has come in the Church's life when she must go a step further than she has done. I have become convinced that the power of the Holy Spirit is a thing that every Christian can have and that no man can give acceptable service without. More than this, that every Christian who does not fulfill the conditions for getting this power is failing in his moral obligations and guilty before God. The conditions, as I understand them, in brief, are, complete surrender to God, absolute turning away from all known sin, and then asking and claiming it from God according to His promise. "This is the confidence that we have in

Him, that if we ask anything according to His will, He heareth us. And if we know that He hear us, whatsoever we ask, we know that we have the petitions that we desired of him." I think this truth is clearly taught in the Word and there are to-day enough living demonstrations of it to put it beyond any question. Let the Church be taught this by men who are examples of this truth, and the apathy will cease and the treasury overflow. It is indeed a remarkable state of affairs, that there should be doors open wide and men and women willing to go, and no funds to send them. If there were a thousand missionaries sent here to South China, they would, every one, find more places where people would listen than they could fill, and that without hunting. If I am not mistaken, there is not a single chapel within the old city wall here in Canton, and but two within the new wall, which is nearer the river. Wherever there is preaching held in a chapel, with a man to stand in the door and ask people in, they fill the chapels, and that day after day. It is truly a day of seed sowing and the old missionaries say that the changes for the better in the way of opportunities are coming with increasing rapidity. It took a long time to move a mass of 400,000,000 people, but at last a practiced eye can see some visible signs of motion, after nearly a century of effort. When China moves toward Christ the world will feel it. It is a country of vast resources, a people of most astonishing industry, and if there was an honesty that could serve for a foundation of business integrity, the world would feel her commercially, and one day she will.

A letter from Rev. Elmer McBurney,

dated January 30th, contains the following items:

One place that we regard with special interest is in the northwestern corner of this province in the neighborhood of Ng Chau, where we expect to go after we return from Wampoa. This point is about 300 miles from Canton and I feel is a more desirable place for labor, for the reason that the people are poor and more readily receive the Gospel. There is another point just north of Canton about 180 miles where we could begin work without intruding on the territory of others; there are many such places as this but we wish to begin as much as possible where they are in total darkness.

We went with Mr. Fulton yesterday through the city of Canton to the north gate, outside of which stands a hill overlooking the city, upon which is the famed *Five Story Pagoda*. This we had come to visit, as it is one of the many points of interest to sight-seers from all parts of the world. We rode most of the way, perhaps two and one-half miles, in chairs borne by coolies.

When we came to the outer gate we found it locked, and on calling two men came with the keys to let us in; they asked for *tsin* (money) but Mr. Fulton told them that we would pay when we came back.

We ascended to the fifth story, where we could see in every direction as far as the eye could carry. I never realized that the city of Canton was so large. Mr. Fulton pointed out to us a section of the city that seemed to be a solid mass of houses, and said there was not one chapel, not one worker or even a Christian, where there might easily be forty chapels and as many large congregations.

Out to the north of the pagoda we could see the hills, which were covered with graves. I say covered, for it seemed as though it would be impossible to get a vacant square yard of land in thousands of acres just before us, and just to think that each one of these graves must be worshipped at least once a year, and in many cases the incense sticks are kept burning all the time. Between and beyond these hills we could see valleys, every foot of which was under cultivation.

The pagoda is a large structure of brick faced with cut stone, the walls being eight feet thick. The building is about 60x40 feet and perhaps seventy-five feet high, painted red on the outside, and outside of the outer court is a wall perhaps fifteen feet high, for protection. Each floor was vacant, but the upper one had six large idols placed in the center and to one side facing the city. There we were at perfect liberty to worship without extra charges.

When we returned to the gate we found it locked and barred, and the men refused to open it until they had received the sum of ten cents. I should have mentioned that in the upper story of the pagoda were on sale, tea, coffee, lemonade, wine, beer, etc., cakes and all that a hungry man could ask, even to chopsticks.

Well, I have written what will not interest you very much, but the fact of the matter is there has been much of sameness in our work during the past year and we might continue to tell you of the sameness in many other things, such as the kindness of older missionaries here of all the other denominations. The spirit of Christian toleration is plainly manifest in a very good degree.

I might speak, too, of the kindness of

Mr. William Whiley, of Hong Kong, who represents the Sperry Flour Company, of San Francisco, who offers to have any articles that we wish from the United States placed on his *bill of lading*, and will forward them to us at Canton from his store in Hong Kong, and give us the benefit of the saving in freight. Mr. Whiley has accommodated the missionaries in this way before our arrival in this land and we are greatly under obligations to him.

I might also speak, *specially*, of the services of Dr. J. M. Swan, of Presbyterian Hospital, during my illness, who was very attentive at a time when he was pressed with many duties, and would accept but a trifle in remuneration, merely what would pay his expenses.

NEW HEBRIDES.—The following extract is taken from the Report on Foreign Missions, published in connection with the Proceedings of the General Assembly of the Presbyterian Church of Victoria, November, 1896:

In the New Hebrides it is exceedingly gratifying to be able to report, on the testimony of the Mission Synod, that there has been a decided advance all along the line. Not only has the ground previously occupied been held, but new ground has been broken up with the most encouraging prospects. Last Synodical year, which ended in May, there were 18 missionaries and 271 native teachers at work on the group, with 9,587 people attending schools, and 296 candidates for baptism; 492 adult baptisms and 148 marriages were solemnized. The sum of £314 7s. 3d. in cash was raised, and 5,210 lbs. of arrowroot, worth about £260 10s., made for Mission purposes by the natives. Besides this a large amount was paid for books in cash

or arrowroot. Sixteen couples volunteered for work on heathen islands, and 1,120 natives renounced their heathenism, the number of church members being 2,082. This year four new missionaries have been added to the staff, one lay assistant and two lady assistants. One of the new missionaries, the Rev. Frank Paton, is supported by the J. G. Paton Committee, under the direction of your committee, and has been settled on the west coast of Tanna. Already he speaks hopefully of his work, saying "there are at least 500 people within a radius of four miles from the Mission Station, and I don't think we could have got a better spot; the people turn out well to the services at the villages." Another—Dr. Sandilands—has been settled at Big Bay, North Santo, after a careful inspection of several sites for a station, and he reports the people to be very hearty and numerous. It is to be hoped that the future will be altogether bright for these, as for the other missionaries on the group, and that the natives at these two new stations will soon be brought wholly under Gospel influences. Your agent, Dr. Paton, and the convener both had an opportunity during the year of visiting all the stations, and were delighted to find the missionaries in excellent health, and hopeful concerning their work. Never before was the outlook brighter. In some instances there was the promise of a speedy answer to the many prayers and labors of God's people for the conversion of the islanders to Christ; Dr. Macdonald being able to report that two heathen villages during the year had joined the Christian party, leaving only one stronghold of heathenism in his whole district. Mr. Leggatt's new church has been completed at Aulna, and he reports having had a year of much blessing. Mr. Fred. Pa-

ton has also been greatly encouraged, his reports from time to time being most cheering; while at Uripir, one of the most stubborn places in the group, Mr. Gillan has a candidates' class of nine members. At Southwest Bay, in spite of an unfortunate murder that disturbed the whole district, Mr. Boyd has a firm footing, and evidences are not wanting to show that a good impression has already been made on the people. Mr. Mackenzie, at North Santo, occupies a very large but promising field, and reports substantial progress, his services being very well attended. One of the most pleasing and convincing proofs of the success of our missionaries' labors was afforded by the contrast between Mr. Frank Paton's Station on West Tanna and the Christian island of Aniwa. Here at Aniwa, on Sabbaths and week-days, the people had regularly conducted services all by themselves for a whole year; every one seemed happy, and children were numerous, and evidently well cared for. There on Tanna the people looked most forbidding, the men and boys being all armed, and the women and children generally miserable. To see Aniwa after Tanna is enough to make even a heathen rejoice, not to speak of those who have been instrumental under God in working such a mighty change. It is with deep regret that your committee has to report the loss by death of the wife of one of the missionaries. Mrs. Gillan, after a brief illness, died last August, and her loss is a sore one, not only to her husband, but to the whole Mission, for she was one of the brightest and best of women. We pray that God's own comfort and strength may be vouchsafed to her sorrowing husband and friends in their bereavement.

AT HOME.

PARNASSUS, PA.—Report of the Woman's Missionary Society of the Reformed Presbyterian Church:

The first Wednesday of April brought us to the close of another year in the history of our society, and we think it is well to review the work which has been done during the past twelve months, in order that we may see wherein we might have done more for Him who has done so much for us, and that we may gather encouragement and inspiration for the new year.

We meet at the homes of the different members, on the first Wednesday of every month, and have held twelve regular meetings during the year, with an average attendance of ten members. As we have a membership of twenty, this attendance does not seem to be very good; but four of our members are so far away that they could not be expected to attend regularly, and three have been confined to their homes from three to six months by sickness. Under these circumstances, we think the average very good. We are thankful that though there has been much sickness among us, the lives of all have been spared. We have been trying to do something for the Master; and though the work accomplished seems small, yet we trust that with the blessing of God, for which we pray, it may bring forth some fruit; that some may be brought from darkness to light through our instrumentality. In addition to what appears in the Treasurer's Report, we sent two barrels of clothing to the Southern Mission.

We have also under our care a Mission Band, consisting of the little children, who meet once a month, do sewing, have recitations, and are taught about the different

Missions of our Church, and Mission work in general. They made a quilt which was sent to the Southern Mission, and contributed some money to Mission work, they deciding where it should be sent.

Mrs. D. S. Gaily has been re-elected President for the coming year; Miss Mary Miller, Treasurer; Mrs. M. G. Euwer, Corresponding Secretary, and Mrs. A. B. Copeland, Recording Secretary.

M. M. COPELAND,
Secretary.

TREASURER'S REPORT.

RECEIPTS.

Balance in Treasury, April, 1896..	\$6.73
Collected at Monthly Meetings...	55.05
" for Indian Mission.....	35.25
" " Balf Fund.....	15.00
Thank offering.....	17.25
Collection at evening May Com-	
munion.....	6.09
Collection at evening October Com-	
munion.....	6.80
Total	\$142.17

DISBURSEMENTS.

Armenian sufferers.....	\$10.00
Southern Mission.....	10.00
Jewish "	5.00
Indian "	35.00
Chinese "	10.00
Clothing Indian boy.....	13.02
Thank offering to different Missions	17.25
Balf fund	15.00
Telgie Ibraheem.....	1.00
Topeka Church.....	3.00
Congregational work.....	18.65
Total.....	\$137.92
Balance	4.25

MARY MILLER,
Treasurer.

UTICA, OHIO.—The report of the Woman's Missionary Society of the R. P. congregation:

The year 1896 is gone and we record another year's work done by our society. We held eight meetings during the year, which were all harmonious and, we hope, profitable. Our work has been principally for the Foreign Mission, but we have responded to some other calls. It is with sorrow we record the death of two of our members in the past year. God is speaking to us in this providence. "Go work to-day in My vineyard, for the night of death cometh when no man can work."

SARAH HERVEY,
Secretary.

MRS. J. C. BOYD,
President.

The contributions for the year 1896:

Foreign Mission	\$40.74
Armenian Relief Fund.....	37.40
Topeka Church.....	3.50
Expenses of society	2.75
For Telgie Ibraheem's vacation ex-	
penses	1.00
Total	\$83.39

MRS. J. C. BOYD,
President.

MISS JANE STITT,
Treasurer.

PITTSBURGH, PA.—Resolutions on the death of Dr. Beattie Dodds by the Christian Endeavor Society of the 8th St., Pittsburg, R. P. Church:

This society has lost a faithful member by the death of Dr. Beattie Dodds. Mr. Dodds went to Central America last spring, where he contracted the yellow fever and died after a brief illness. The information of his death was a shock to all his friends, and was received with sorrow by all.

Mr. Dodds was a Christian Endeavorer in a very full sense of the word. Though young at the time of his death, he had been for many years an exemplary Christian. He was a Christian at all times and under all circumstances, and he showed his faith in Christ by working for Him. He was earnest and energetic in all that he did, and he carried the same energy and earnestness into his work for the Master.

Mr. Dodds, a short time before his death, had finished with honor his study of medicine, hoping to carry healing for body and soul to those in unenlightened lands who are dying in darkness, with none to help and save them.

It was natural that Joseph Beattie Dodds should desire to do missionary work, for he came of a family of missionary pioneers whose members have gone across the seas and labored under difficulties and dangers

in distant parts of the earth, and some of whom have made their graves at distances from each other, where they find rest from their labors till earth and sea give up their dead.

In the character of Mr. Dodds thoughtfulness and aggressiveness were well combined. He was not brilliant, but intense. He did not dazzle, he glowed. To know Beattie Dodds at all was to respect him; to know him well was to admire him; to know him was to love him.

This society extends its sincere sympathy to the sorrowing mother, and commends her to the loving care of our Heavenly Father in her sore affliction.

May every member of this society, and all Christian Endeavorers wheresoever, be earnest in life, honorable in death, and glorious in immortality like Joseph Beattie Dodds.

MONOGRAPHS.

THE WALDENSIAN CHURCH.

Dr. John Smith, having recently attended a meeting of the Waldensian Synod, sends to the *Missionary Record* of Scotland, the following impressions regarding the missionary work throughout Italy, of this historic Church:

"Judging by the measures which obtain in Scotland, we are apt to think of the Waldenses as a feeble folk, and of their labors beyond the cincture of their valleys as minute and insignificant. Everything is relative, however. While in Scotland a body composed of sixteen or seventeen churches

would be nowhere, in the circumscribed area of the valleys the Table or Home Church is the dominant religious force. The congregations are generally large, four of them having a membership of over a thousand members each, while the smallest approaches three hundred. Although the members are almost exclusively occupied in the labors of the field, being dependent on their chestnut crop mainly for what ready money they can command, they are liberal in the support of ordinances, and maintain hospitals, an orphanage, and day schools. The ministers are cultured and devoted

men, faithfully preaching the Gospel, and especially earnest in seeking to maintain a high standard of Christian living in their people. I have rarely read reports—not without their deep shadows, it is true—yet more indicative of high aims and truly consecrated activity, than those presented to the meeting of the Synod by the ministers in the valleys.

“Coming into contact with these men, who deserve the fullest confidence of their brethren of the Presbyterian family in Britain and America, one felt that their great mission work throughout Italy, while it may be sustained by material resources from without, is yet the natural outflow and expression of their faith and zeal. They are committed heart and soul to this cause. They are giving their sons without stint, and are training them thoroughly for their arduous and trying ministry. And while the evangelization is directly controlled by a committee on the field, the president of which is Dr. Prochet, the annual report is gone over in Synod, church by church, and station by station, as carefully as the report of the Table itself. Every guarantee that is afforded by Synodical supervision at home, is thus secured to this missionary service supported from abroad. Yea, the court being small, consisting of one hundred and eleven members with a right to vote, and being freed from many questions which absorb our time, goes into this scrutiny with a thoroughness, to which no church court at home can pretend.

“But, after all, the crucial question is, ‘What is being done?’ It must be admitted that progress is slow. The congregations in many cases are small; and they are but detaching one here and another there from superstition and infidelity. It is

quite possible, however, utterly to misapprehend the importance of what has been attained. The Waldensian brethren are not working in a corner. They have gone out over all the land, planting, between congregations and stations, about one hundred centers of evangelical influence. This is not the course of prudence, for a tremendous strain is put, in each case, upon the little nucleus, and the preacher finds himself singlehanded warring with apparently insuperable obstructions. But it is the way of faith. Their existence is a witness to spiritual truth. They are on the spot to welcome hungry souls, to profit from occasional reactions against tyranny and imposture, and, when the day of opportunity at length comes, to possess the land for Christ. Then—a most important point—they are relatively strong in the cities. In Genoa, Leghorn, Turin, Milan, Florence, Rome, Naples, Venice, Messina, Palermo, and other important centers, they have taken firm root, and are carrying on vigorous evangelistic and educational work. There is an energy of position, as well as actually existent momentum. And one sees that there are possibilities in this situation of vast hope for the future.

“‘To him that hath shall be given.’ Because the Waldensians have shown Christian courage in grappling with the needs of their land they have received largeness of heart to realize the necessities of emigrants, from their own land in North and South America; and they have sent three foreign missionaries to assist M. Coillard on the Zambesi.

“Nothing is more remarkable than the degree to which types of spiritual character persist, amid the utmost variety of external circumstance, despite great differences of nationality and race. In their standards

of judgment, their practical methods, their ideals of life, and that enlightened conservatism which is characteristic of well-organized communities, these Protestants of Italy are marvellously like ourselves. Save for a touch here and there of Roman picturesqueness (they do not squeeze through narrow wickets, but cast their votes in an urn), and occasional flights of oratory which reveal the hot blood of a southern clime, one found it difficult to realize—language apart—that he was not in some Presbyterian assembly in Britain or America. Again and again, as I witnessed the sword-play of debate, there was recalled to my mind our palmy days, when we were content with the confined area of the Queen Street Hall, and witnessed year by year the sharp conflicts and vivid, almost conversational, discussions of the orators, and wits, and shrewd intellects, who have passed away.

“I may not close, however, on this key of pleasant reminiscence. The general situation in Italy is very grave. In addition to the fierce hostility between the clerical and national parties, there is felt all over the land the material pressure of exorbitant taxation. The financial strain is almost more than the people can bear. And when to all this is added the disappointment and chagrin of recent defeat, which seems to themselves a national dishonor, the reader can understand the feeling of despondency which prevails. In the severity of the crisis, even the sentiment of Italian unity is beginning to fade away. The prosperous North is asking, Why entangle ourselves with the burden of the improvident South? In a time of such shaking, ought not faith to buy opportunity, by earnest prevailing prayer, by encouraging to the utmost those who amid great difficulty are carrying on

the holy war, and by enabling this devoted Church to seize every new coign of vantage, and on every hand to extend their operations, so that when the overturn comes for which many long, and which all feel to be near, they may take the tide, which will float them into a position of extended influence, and be the crown and consummation of the hopes and struggles of the past?”

FIRST CANADIAN MISSIONARY.

John Geddie, whose name, like that of John Williams, is forever associated with the New Hebrides Mission, was born at Banff, Scotland, April 10, 1815. When John was but a year old his parents moved to Pictou, Nova Scotia. He was an only son, and during a severe illness his parents devoted their little babe to work as a missionary among the heathen. The parental vow was kept a profound secret till after the son had entered upon his chosen career. The boy was educated at Pictou, in the Grammar School, the Academy, and in the Theological classes taught by Dr. Thomas McCulloch. He was licensed to preach May 2, 1837. Before he had completed his course, he had solemnly made up his mind to devote his life to mission work among the heathen.

In 1845 the Board of Missions of the Nova Scotia Presbyterian Church reported joyfully to the Synod that they had received \$750, which with \$250 from the previous year, made \$1,000. They considered this sufficient to warrant the appointment of one missionary. The Synod, by a majority of one vote, authorized the Board to proceed to select a field and call a missionary. New Caledonia, a large island not far from the New Hebrides, was the field first selected, and Rev. John

Geddie was chosen first missionary. Mr. Geddie set himself with characteristic energy to prepare for his life work. At Pictou, November 3, 1846, the designation services took place—the first in the history of Presbyterianism in Canada.

In those days, to travel from Prince Edward Island or Nova Scotia to the New Hebrides meant much time, toil, exposure to countless hardships, and deadly perils. Mr. Geddie had not then the benefit of one mile by railway or one league by steamer. Eight tempestuous winter days were spent between Halifax and Boston. In a small American whaler, our missionaries doubled Cape Horn and reached the Sandwich Islands. For three long weeks their little brig battled for life with the tremendous storms at the Cape, and their case often seemed hopeless; but at length they reached sunny seas and favoring breezes, and in 170 days from New England, found themselves the happy guests of the American Board's missionaries at Honolulu. They had sailed over 19,000 miles.

From the Sandwich Islands Mr. Geddie obtained a passage, 38 days to Samoa, where he had much happy intercourse with the London Missionary Society's agents, with whom he planned his future campaign. Rev. Thomas Powell, of Samoa, accompanied the Geddies in the "John Williams" to the New Hebrides. After a voyage of observation through the group, it was resolved to settle on Aneityum, the most southerly of the islands.

Here Dr. Geddie and his faithful helpmeet labored amidst many difficulties and dangers, until at length the prejudice and superstition of the people were overcome by the power of the Gospel, and they had

at last the great joy of seeing the whole island turned to Christ. The story of their work in Aneityum, and also a brief outline of the labors of those who were associated with them on neighboring islands, is told in a most interesting manner by Mr. Robert Murray, Halifax, from whose sketch on the "Jubilee of Missions" of the Maritime Church, the above extracts are taken. Dr. Geddie died at Geelong, Australia, on December 14, 1872. Twenty-four years of his life were spent among his beloved Aneityumese.—*Letter Leaflet.*

SOUTH AFRICA.

The Native Races and the Liquor Traffic United Committee have received the following letter from Khama, paramount chief of the Bamangwato:

"To the Assembly of those who help Nations of Strangers in Resisting Liquors.

"I have seen your letter and rejoiced. I rejoiced exceedingly as when I saw you in England, you who are big men; I am thankful because you stand in the word which you spoke to us in England. And concerning liquor, I am still trying, but I do not think I can succeed. Here in our country there are Europeans who like liquor exceedingly, and they are not people who like to save a nation, but to seek that a nation may be destroyed by liquor; and they are not people who like to be persuaded in the matter of liquor; but you who are people of importance in England, I know that you like to save people so that they may live in the land. And I cause you to know that we have seen the path of the train in our land. And concerning the path of the train, I rejoice exceedingly. But I say concerning the path of the train there is something in it which I do not like among you;

it is the little houses which will be in the path to sell liquor in them. I do not like them, for my people will buy liquor in them. And I say help me in this matter, for it is a thing which will kill the nation. And I cause you to know, because you are people who do not like nations to be destroyed in the land. Now I end (my words). I say be greeted, my honored friends. To see your ink is like seeing you in England. Your friend, KHAMA."

This letter formed the basis of a question addressed to the Colonial Secretary in the House of Commons. In particular it was asked whether such refreshment-rooms, if opened in Khama's territory, would be licensed, and whether the granting of such licenses was in contravention of the pledges given to Khama by Her Majesty's Government on the occasion of his visit to England in 1895. In reply, Mr. Chamberlain said he had seen the letter referred to. The question of licensing the refreshment-rooms on the railway passing through Khama's territory had not yet been mooted, but when it was, he would consider it in the light of all the circumstances of the case, including, of course, the promise given by the Government to Khama.—*Missionary Record*.

A NOVEL MISSIONARY JOURNEY.

Mr. Wilkes, of the Congo Balolo Mission, sends to the "Regions Beyond" an interesting account of a visit to Ngombe, a place not far from his station, Ikau. A messenger came from a Ngombe town saying that the chief wanted to see Mr. Wilkes. The messenger begged him to remain where he was till he had called the chief. After about two hours a young man appeared, saying that his father was

coming, and in a few minutes the chief and a number of his sons arrived. The chief asked Mr. Wilkes to come to his town and stay for two or three days. Mr. Wilkes replied, "You have too much water in your road; I cannot walk through it to-night." But the chief was importunate. "You see my sons," he said, "you see their shoulders; they are strong and will carry you." "Oh, yes," said the sons, "we will carry you." So Mr. Wilkes agreed to go. What followed we give in his own words:

"My few belongings were seized and shouldered, and away we went. After going a few paces we came to water, and I mounted the back of a big fellow, and for the next hour or two had one of the most novel if not one of the pleasantest rides that has ever fallen to my lot. There was no path; the Ngombes don't make any, lest strangers should find their towns. We just went winding in and out wherever there was a slight opening. Sometimes one of my legs would come in contact with a tree; then if I tried to look after my legs, my head got entangled among the creepers, or a branch would give me a cut across the face. 'How much further is it?' I kept asking from time to time. The answer was always the same, 'Not far now.' I don't know how often I vowed never to take another such ride. At last we drew near the town, but before entering they called a halt and told me to put my coat on so that I might look a bit smart. I was very hot, but did as I was bidden. Then the order of march was arranged, and we started off in single file."

After arriving at the chief's quarters, the hut that had been prepared for Mr. Wilkes was shown him, and soon about 200 people

were seated in a semicircle and the old chief delivered an address of welcome. Then Mr. Wilkes told the "old, old story," and the meeting adjourned that those who lived at a distance might go to their homes. The next morning early there were about 500 persons present to hear further preaching of the Gospel. Presents were then made the missionary, and after being cordially invited to return again, he commenced his eight hours' tramp to reach the river, on which he embarked for home.—*Missionary Herald*.

IRON GATE BROKEN.

The strongest gate of iron was broken and thrown open by Lady Dufferin—namely, the Hindoos and Mohammedans, who had formerly an aversion for the education of their wives and daughters, nowadays most gladly and willingly allow them to be instructed in the medical school, and we can now see a number of Hindoo and Mohammedan girls of noble family and position studying medicine in the Medical School, established and opened by Lady Dufferin at Agra. And although there is a great prohibition and restraint for speaking about religious matters to them, nevertheless a great change has taken place in their manners and conduct, etc., merely by living together with the Christian girls of the Medical College there. They, of their own accord, without being invited and persuaded, come and join in the prayer meetings and very gladly listen to the Word of God. Some of them even read the Scripture for themselves, and, like Nicodemus, love the Saviour Jesus Christ; and I should say that all this is the result and consequence of medical work. Had not the medical

work been organized in India, how hard it would have been for enlightening the minds and hearts of these heathen females, who are now brought to the light and knowledge of the One True and Living God, and the only Redeemer of all mankind, through the efforts and means used by the medical mission work.—*Letter Leaflet*.

TESTING TIMES.

The great annual inundation of the Zambesi, which changes the plain inhabited by the Barotsi into a vast lake, has been a severe testing time to the spiritual work accomplished by the revival of the previous year. During the flood the women are absorbed in attending to their fields, which are converted into islands, and the men think only of hunting or fishing. Attendance at school and church consequently falls off considerably. When the time of distraction was over, it was found to have been fatal to the spiritual life of many. Many young people, whose good impressions had been but transitory, fell away. On the other hand, their loss was partially compensated by fresh conversions of adults. Amongst these may be cited one of the king's wives, Nolianga. She obtained her enfranchisement, and thus was able to quit the harem. This was the signal for redoubled opposition on the part of the adversaries of the Gospel, and Nolianga was treated as a lunatic; but she stood firm, and renounced the honors of a queen to follow her Saviour.—*Journal des Missions Evangeliques*.

SAVED FROM FIRE.

A Chinese convert had learned the secret of taking every difficulty to God in prayer,

and expecting a direct answer. His heathen neighbors were collecting a large sum of money to be spent in idol worship to preserve the houses on their street from fire. They asked this Christian to contribute, but he answered that he trusted no more in idols, but only in the living God, and that he felt safe from all danger under His protection. Soon after their expensive ceremony was over a fire broke out in that very street and more than a hundred houses were burned to ashes. Still this Christian believed God would answer his prayer and protect his home. Amid the jeers of heathen men he knelt and asked God to show these people that He was able to save from bodily harm, as well as saving souls. The fire came nearer and nearer, until only one house stood between his and the blazing ruins. Just then God sent a sudden change of wind in answer to that prayer of faith. The fire was conquered. Once more God's promise had been fulfilled, "According to your faith be it unto you."—*Canadian Link*.

ITALY.

The Evangelical Church of Italy is rejoicing in a manifest revival in many small towns and villages, where the Gospel seed has been diligently and patiently sown.

An interesting movement in Rocca Pietra, northwest of Milan, is an interesting example. In this village of 800 inhabitants the people revolted against priestly domination, and intimated that they would no longer attend worship in the church. On the next Sabbath many men and women walked to Varallo, where there is an Evangelical Church. The little chapel was crowded to overflowing. Next Sabbath there was a still larger congregation, and a request was made that an evangelist should go over to Rocca Pietra and hold a service. A meeting-place was found, and as soon as the service at Varallo was over the seats and other necessary furniture were carted over to Rocca Pietra, and back again after the meeting. This plan was followed for several Sabbaths. The church is deserted, and the village priest has intimated that if his parishioners do not return he will leave. The people wish him a safe voyage. What has taken place at Rocca Pietra has excited the interest of neighboring communes, and from several of them requests have come for the Gospel, while others have sent deputies to hear it. Already meeting-places have been secured in some of the principal places, and the preaching followed with spiritual results. From other parts of Italy also there are tidings of revival.

EDITORIAL NOTES.

—At the bi-monthly meeting of the Board of Foreign Missions held in New York Tuesday, March 30, a letter was read from Rev. R. J. Dodds, in which he tendered his resignation as missionary to Asia Minor. The Corresponding Secretary re-

ported that he had received the letter on the 18th of February, and had written Mr. Dodds urging him to reconsider his decision. "The work in that field," he wrote, "demands the presence of a minister of the Gospel, and Dr. Metheny must return

home, as he is not able to do duty, however much his heart may be in the service. Who is so well qualified to fill his place as yourself? You are familiar with the work, and the people not only enjoy your preaching, but love you as a friend in their homes. You have the language, which it requires many years to learn, and there need be no interruption in the work. The missionaries on the ground are hoping and praying for your return. The home field is crowded with laborers, while the foreign field is in pressing need of men. Why stay in this country, when the Lord is calling you by all these voices to go to His help in Turkey? I pray you consider. And I hope you will be guided by the Head of the Church to the decision which will be for His glory and not allowed to act contrary to His will." In the absence of any reply to this communication the Board resolved, not without reluctance, to accept the resignation. The following morning, however, a letter was received from Mr. Dodds, which shows that even if it had been forwarded in time for the meeting it would not have affected the action that was taken. "Your kind letter," he wrote, "should have been answered sooner, but I was considering the matter which you were pressing on my attention. Even now I cannot see my way clear to withdraw my resignation. I trust God will indicate His will so plainly that I may not make any mistake." This decision leaves Tarsus Mission without an ordained minister, and in the opinion of the Board the vacancy should be filled without any unnecessary delay. A missionary should be on his way to Mersina not later than October of this year. We appeal to students in the Theological Seminary, licentiates who have completed

their studies, and young ministers already engaged in pastoral work to consider the claims of this field and submit themselves to the will of God in this matter. It is no time for conferring with flesh and blood. I hear the voice of the Lord, saying, "Whom shall I send, and who will go for us?" Where is the man who is ready to reply, "Here am I; send me?"

—At the same meeting of the Board the Treasurer had to report a deficit of over \$9,000. No marvel that the congregations of the Reformed Presbyterian Church are in a low spiritual condition and have to report at every Synod a falling off in their membership, when they fail to give up to God what belongs to Him, and, consequently, cannot claim the fulfillment of covenant promises. "Bring ye all the tithes into the storehouse that there may be meat in Mine house, and prove Me now herewith, saith the Lord of Hosts, if I will not open you the windows of heaven and pour you out a blessing, that there shall not be room enough to receive it." Illustrations of the way in which this promise has been fulfilled abound in individual and church history. A few days ago we came across the following extract from a touching letter of a devoted minister: "My practice for years had been to devote the tenth to God. But clear investigation convinced me that the tithe and free-will offering together claimed one-third of my income, and alms a tenth of the remainder. And, although I am often straitened by reason of an insufficient salary, yet a covenant God keeps me up and bestows His help in various ways. I could not feel satisfied to come short of this, and am often troubled by the thought that I came so late to the knowledge and

practice of my duty." The greatness of the Church in its ministry and membership is faith in God. Unbelief means spiritual poverty. If our fidelity was according to the measure of the privileges we enjoy and the opportunities we have, the beauty of a covenant God would rest upon us, and He would show forth His glory in and through us. Those who have contributed to the work of the Lord this year on impulse or without any special reference to their resources, may be sure they have not given a tithe, or perhaps one-hundredth part of what He requires. It is the Christian duty of every believer to know what his income is and not to let his offerings fall below one-tenth of that income. The message of Jesus to the Churches is, Be true to your trust, believe in Me, and expect an abundant blessing.

—The following special offering to the Foreign Missions was put into our hands a few days ago:

"Do not give my name".....\$25.00

Similar contributions from others interested in the work are needed to meet the expenses of the current year. And all that we have belongs to the Lord. "I'm handling trust funds now," was the quick reply of a business man to some one who asked him to contribute fifty dollars for a benevolent purpose out of a large pile of bills that he had just finished counting. "I'm handling trust funds now." What a change it would make in our use of money if we only realized that all that God gives us is "in trust."

—Since last report the following contributions have been received towards the

salary of Elders' Missionary for a fourth year:

Mr. Robert Wylie (deceased)... ..\$3.65
Harlansburg, Pa.

Mr. M. G. Euwer 3.65
Parnassus, Pa.

Mr. R. G. Robb..... 3.65
Sharon, Ia.

Mr. L. M. Samson..... 5.00
Wyman, Ia.

There has also been handed to us by Mr. Walter T. Miller an instalment of \$5 towards the salary of Pastors' Missionary, from Rev. P. J. McDonald, of Seattle, Wash. Will not the ministers who have not yet remitted their fourth payment for this purpose, do so at their earliest convenience that, if possible, the whole amount may be paid into the Treasury before the close of this month?

We have received, too, the following payments towards the salary of the Young Women's Missionary for a fifth year:

Mrs. Libbie McKelvey..... \$3 65
Miss Anna M. Adams..... 3.65
Olathe, Kan.

Miss Marie P. Mackeown (deceased) 10.40
New York.

Miss Mary Fowler 3.65
Cedarville, Ohio.

Miss Margaret McCartney..... 3.65
Selma, Ala.

Not in time for last year's salary... 7.30

It is very gratifying to be told that the young women of Olathe congregation may be relied on to continue their offerings for another term of years. It is hoped that all, who have loyally kept their pledges during the past five years, will renew them.

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